## "Jewish" Estimate of Gentile Human Nature

"Upon completing this program of our present and future actions, I will read to you the principles of these theories." -- Protocol 16.

"In all that I have discussed with you hitherto, I have endeavored to indicate carefully the secrets of past and future events and of those momentous occurrences of the near future toward which we are rushing in a stream of great crises, anticipating the hidden principles of future relationships with the Gentiles and of our financial operations." -- Protocol 22.

The Protocols, which profess themselves to be an outline of the Jewish World Program, are found upon analysis to contain four main divisions. These, however, are not marked in the structure of the documents, but in the thought. There is a fifth, if the object of it all is included, but this object is assumed throughout the Protocols, being only here and there defined in terms. And the four main divisions are great trunks from which there are numerous branches. There is first what is alleged to be the Jewish conception of human nature, by which is meant Gentile nature. It is inconceivable that such a plan as that which the Protocols set forth could have been evolved by a mind that had not previously based the probability of success on a certain estimate of the ignobility and corruptibility of human nature -- which all through the Protocols is referred to as Gentile nature.

Then, secondly, there is the account of what has already been accomplished in the realization of the program -- things actually done.

Thirdly, there is a complete instruction in the methods to be used to get the program still further fulfilled -- methods which would themselves supply the estimate of human nature upon which the whole fabric is based, if there were nothing else to indicate it.

Fourth, the Protocols contain in detail some of the achievements which, at the time these words were uttered, were yet to be made. Some of these desired things have been achieved in the meantime, for it should be borne in mind that between the year 1905 and the year 1920 there has been time to set many influences in motion and attain many ends. As the second quotation at the head of this article would indicate, the speaker knew that events were "rushing in a stream of great crises," a knowledge which is amply attested by Jewish sources outside the Protocols.

If this series of articles represented a special pleading upon the Jewish Question, the present article would seek to win the reader's confidence by presenting first the set of facts which are described under "secondly" in the above list of main divisions. To begin with the estimate of human nature here disclosed is to court alienation of the reader's interest, especially if the reader be a Gentile. We know from abundant sources what the Jewish estimate of human nature is, and it tallies in all respects with what is disclosed in the Protocols, but it has always been one of the fallacies of Gentile thought that human nature is, now, full of dignity and nobility. There is little question, when the subject is considered in all its lights, that the Jewish conception is right.

And so far as these Protocols are concerned, their low estimate of mankind, though harsh to human pride and conceit, are very largely true.

Just to run through the Protocols and select the salient passages in which this view is expressed is to find a pretty complete philosophy of the motives and qualities of human beings. Take these words from the First Protocol:

> "It should be noted that people with evil instincts are more numerous than those with good ones; therefore, the best results in governing them are attained by intimidation and violence, and not by academic argument. Every man aims for power; everyone desires to be a dictator, if possible; moreover, few would not sacrifice the good of others to attain their own ends."

"People in masses and people of the masses are guided by exceptionally shallow passions, beliefs, customs, traditions and sentimental theories and are inclined toward party divisions, a fact which prevents any form of agreement, even when this is founded on a thoroughly logical basis. Every decision of the mob depends upon an accidental or prearranged majority, which, owing to its ignorance of the mysteries of political secrets, gives expression to absurd decisions that introduce anarchy into government."

"In working out an expedient plan of action, it is necessary to take into consideration the meanness, the vacillation, the changeability of the crowd * * * It is necessary to realize that the force of the masses is blind, unreasoning and unintelligent, prone to listen now to the right, and now to the left * * *"

"Our triumph has also been made easier because, in our relations with the people necessary to us, we have always played upon the most sensitive strings of the human mind -- on calculation, greed, and the insatiable material desires of men. Each of these human weaknesses, taken separately, is capable of paralyzing initiative and placing the will of the people at the disposal of the purchaser of their activities."

In the Fifth Protocol, this shrewd observation on human nature is to be found:

"In all times, nations as well as individuals, accepted words for acts. They have been satisfied by what is shown them, rarely noticing whether the promise has been followed by fulfillment. For this reason we will organize 'show' institutions which will conspicuously display their devotion to progress."

And this from the Eleventh Protocol:

"The Gentiles are like a flock of sheep * * * They will close their eyes to everything because we will promise them to return all the liberties taken away, after the enemies of peace have been subjugated and all the parties pacified. Is it worth while to speak of how long they will have to wait? For what have we conceived all this program and instilled its measures into the minds of the Gentiles without giving them the possibility of examining its underside, if it is not for the purpose of attaining by circuitous methods that which is unattainable to our scattered race by a direct route?"

Notice also this very shrewd observation upon the "joiners" of secret societies -- this estimate being made by the Protocols to indicate how easily these societies may be used to further the plan:

> "Usually it is the climbers, careerists and people, generally speaking, who are not serious, who most readily join secret societies, and we shall find them easy to handle and through them operate the mechanism of our projected machine."

The remarks under this head are curtailed by the present writer, because the Protocols make reference to a very important secret order, the mention of whose name in this connection might lead to misunderstanding, and which is therefore reserved for future and fuller attention. It will, however, be of interest to the members of that order to see what the Protocols have to say of it, and then check up the facts and see how far they correspond with the words.

To continue: "The Gentiles join lodges out of curiosity or in the hope that through them they may worm their way into social distinction * * * We therefore give them this success so that we can take advantage of the self-conceit to which it gives birth and because of which people unconsciously accept our suggestions without examination * * * You cannot imagine to what an extent the most intelligent Gentiles may be brought to a state of unconscious naivete under conditions of self-deceit, and how easy it is to discourage them by the least failure, even the stopping of applause, or to bring them into a state of servile subjection for the sake of regaining it. The Gentiles are as ready to sacrifice their plans for the sake of popular success as our people are to ignore success for the sake of carrying out our plans. This psychology of theirs facilitates the task of directing them."

These are a few of the passages in which this estimate of human or Gentile nature is made out in words. But even if it were not so baldly stated, it could be easily inferred from various items in the program which was depended upon to break up Gentile solidarity and strength.

The method is one of disintegration. Break up the people into parties and sects. Sow abroad the most promising and utopian of ideas and you will do two things: you will always find a group to cling to each idea you throw out; and you will find this partisanship dividing and estranging the various groups. The authors of the Protocols show in detail how this is to be done. Not one idea, but a mass of ideas are to be thrown out, and there is to be no unity among them. The purpose is not to get the people thinking one thing, but to think so diversely about so many different things that there will be no unity among them. The result of this will be vast disunity, vast unrest -- and that is the result aimed for. When once the solidarity of the Gentile society is broken up -- and the name, "Gentile society" is perfectly correct, for human society is overwhelmingly Gentile -- then this solid wedge of another idea which is not at all affected by the prevailing confusion can make its way unsuspectedly to the place of control. It is well enough known that a body of 20 trained police or soldiers can accomplish more than a disordered mob of a thousand persons. So the minority initiated into the plan can do more with a nation or a world broken into a thousand antagonistic parties, than any of the parties could do. "Divide and rule" is the motto of the Protocols.

The division of society is perfectly easy, according to the estimate of human nature made in these documents. It is human nature to take promises for acts. No one who considered the list of dreams and vagaries and theories that have swayed the people through the centuries can doubt this. The more utopian, the more butterfly-like the theory, the more it commands public adherence. Just as the Protocols say, Gentile society does not scrutinize the origin or the consequences of the theories it adopts. When a theory makes its appeal to the mind, the tendency is to believe that the mind which receives it always had it in essence, and therefore the experience has all the glow of original discovery.

In this manner, theory after theory has been exploited among the masses, theory after theory has been found to be impracticable and has been discarded, but the result is precisely that which the program of the Protocols aims for -- with the discarding of each theory, society is a little more broken than it was before. It is a little more helpless before its exploiters. It is a little more confused as to where to look for leadership. As a consequence society falls an easy victim again to a theory which promises it the good it seeks, and the failure of this theory leaves it still more broken. There is no longer any such thing as public opinion. Distrust and division are everywhere. And in the midst of the confusion everyone is dimly aware that there is a higher group that is not divided at all, but is getting exactly what it wants by means of the confusion that obtains all around. It will be shown, as claimed by the Protocols, that most of the disruptive theories abroad in the world today are of Jewish origin; it will also be shown that the one solid unbroken group in the world today, the group that knows where it wants to go and is going there regardless of the condition of society, is the Jewish group.

The most dangerous theory of all is that which explains the rise of theories and the social break-up which follows them. These are all "symptoms of progress" we are told. If so, then "progress" is toward dissolution. No one can predicate the fact of "progress" on the ground that, whereas our fathers made wheels to go round with the blowing wind or the running water, we make them go round by successive small explosions of gasoline. The question of "progress" is, Where are the wheels taking us? Was windmill and water wheel society better or worse than the present society? Was it more unified in its morality? Did it more highly respect law, did it produce a higher and sturdier type of character?

The modern theory of "ferment," that out of all the unrest and change and transvaluation of values a new and better mankind is to be evolved is not borne out by any fact on the horizon. It is palpably a theory whose purpose is to make a seeming good out of that which is undeniable evil. The theories which cause the disruption and the theory which explains the disruption as good, come from the same source. The whole science of economics, conservative and radical, capitalistic and anarchistic, is of Jewish origin. This is another of the announcements of the Protocols which the facts confirm.

Now, all this is accomplished, not by acts, but by words. The word-brokers of the world, those who wish words to do duty for things, in their dealings with the world outside their class, are undoubtedly the Jewish group -- the international Jews with which these articles deal -- and their philosophy and practice are precisely set forth in the Protocols.

Take for illustration these passages: The first is from the First Protocol:

> "Political freedom is an idea, not a fact. It is necessary to know how to apply this idea when there is need of a clever bait to gain the support of the people for one's party, if such a party has undertaken to defeat another party already in power. This task is made easier if the opponent has himself been infected by principles of freedom or so-called liberalism, and for the sake of the idea will yield some of his own power."

Or consider this from the Fifth Protocol:

> "To obtain control over public opinion, it is first necessary to confuse it by the expression from various sides of so many conflicting opinions that the Gentiles will lose themselves in the labyrinth and come to understand that it is best to have no opinion on political questions, which it is not given to society at large to understand but only to the ruler who directs society. This is the first secret.
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> "The second secret consists in so increasing and intensifying the shortcomings of the people in their habits, passions and mode of living that no one will be able to collect himself in the chaos, and, consequently, people will lose all their mutual understanding. This measure will serve us also in breeding disagreement in all parties, in disintegrating all those collective forces which are still unwilling to submit to us and in discouraging all personal initiative which can in any way interfere with our undertaking."

And this from the Thirteenth Protocol:

> "* * * and you may also notice that we seek approval, not for our acts, but for our words uttered in regard to one or another question. We always announce publicly that we are guided in all our measures by the hope and the conviction that we are serving the general good.
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> "To divert over-restless people from discussing political questions, we shall now bring forward new problems apparently connected with the people -- problems of industry. In these, let them lose themselves as much as they like. Under such conditions we shall make them think that the new questions have also a political bearing."

(It is to be hoped that the reader, as his eye passes over these details of the Program, is also permitting his mind to pass over the trend of events, to see if he may detect for himself these very developments in the life and thought of the past few years.)

"To prevent them from really thinking out anything themselves, we shall deflect their attention to amusements, games, pastimes, excitements and people's palaces. Such interests will distract their minds completely from questions on which we might be obliged to struggle with them. Becoming less and less accustomed to independent thinking, people will express themselves in unison with us because we alone offer new lines of thought -- of course, through persons whom they do not consider as in any way connected with us."

In the same Protocol it is plainly stated what is the purpose of the output of "liberal" theories, of which Jewish writers, poets, rabbis, societies and influences are the most prolific sources: "The role of the liberal Utopians will be completely played out when our government is recognized. Until that time they will perform good service. For that reason we will continue to direct thought into all the intricacies of fantastic theories, new and supposedly progressive. Surely we have been completely successful in turning the witless heads of the Gentiles by the word 'progress.'"

Here is the whole program of confusing, enervating, and trivializing the mind of the world. And it would be the most outlandish thought to put into words, were it not possible to show that this is just what has been done, and is still being done, by agencies which are highly lauded and easy to be identified among us.

A recent writer in a prominent magazine has pointed out what he calls the impossibility of the Jewish ruling group being allied in one common World Program because, as he showed, there were Jews acting as leading minds in all the divisions of present-day opinion. There were Jews at the head of the capitalists, Jews at the head of the labor unions, and Jews at the head of those more radical organizations which find even the labor unions too tame. There is a Jew at the head of the judiciary of England and a Jew at the head of Sovietism in Russia. How can you say, he asked, that they are united, when they represent so many points of view?

The common unity, the possible common purpose of it all, is thus expressed in the Ninth Protocol:

> "People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, Socialists, communists and other Utopians. We have put them all to work. Every one of them from his point of view is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tormented by these actions. But we will not give them peace until they recognize our super-government."

The function of the idea is referred to in the Tenth Protocol also:

> "When we introduced the poison of liberalism into the government organism, its entire political complexion changed."

The whole outlook of these Protocols upon the world is that the idea may be made the most potent poison. The authors of these documents do not believe in liberalism, they do not believe in democracy, but they lay plans for the constant preaching of these ideas because of their power to break up society, to divide it into groups, to destroy the power of collective opinion through a variety of convictions. The poison of an idea is their most relied-on weapon. The plan of thus using ideas extends to education:

> "We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us, but which we have inspired." -- Protocol 9.

It extends also to family life:

> "Having in this way inspired everybody with the thought of his own importance, we will break down the influence of family life among the Gentiles, and its educational importance." -- Protocol 10.

And in a passage which might well provide the material for long examination and contemplation by the thoughtful reader, this is said:

> "Until the time is ripe, let them amuse themselves * * * Let those theories of life which we have induced them to regard as the dictates of science play the most important role for them. To this end we shall endeavor to inspire blind confidence in these theories by means of our Press * * *

> "Note the successes we have arranged in Darwinism, Marxism, and Nietzscheism. The demoralizing effect of these doctrines upon the minds of the Gentiles should be evident at least to us." -- Protocol 2.

That this disintegration and division of Gentile society was proceeding at a favorable rate when the Protocols were uttered is evident from every line of them. For it must be remembered that the Protocols are not bidding for support for a proposed program, but are announcing progress on a program which has been in process of fulfillment for "centuries" and "from ancient times." They contain a series of statements regarding things accomplished, as well as a forelook at things yet to be accomplished. The split of Gentile society was very satisfactorily proceeding in 1896, or thereabouts, when these oracles were uttered. It is to be noticed that the purpose is nowhere stated to be the extermination of the Gentiles, but their subjugation, at first under the invisible rule which is proposed in these documents, at length under the rule of one whom the invisible forces would be able to put in control of the world through political changes which would create an office of World President or Autocrat. The Gentiles are to be subdued, first intellectually, as here shown, and then economically. Nowhere is it hinted that they are to be deprived of the earth, but only of their independence of those whom the Protocols represent to be Jews. How far the division of society had proceeded when these Protocols were given may be gathered from the Fifth Protocol: "A world coalition of Gentiles could cope with us temporarily, but we are assured against this by roots of dissention among them so deep that they cannot be torn out. We have created antagonism between the personal and national interests of the Gentiles by arousing religious and race hatreds which we have nourished in their hearts for twenty centuries." As far as that concerns the dissensions of the Gentiles or Christian world, it is absolutely true. And we have seen in our own nation how "the antagonism between personal and national interests" have rested on "religious and race hatreds." But whoever suspected a common source for these? More amazing still, who would expect any man or group to avow themselves the source? Yet it is thus written in the Protocols -- "we have created the antagonism -- we thus assure ourselves against the possibility of a Gentile coalition against us." And whether these Protocols are of Jewish origin or not, whether they represent Jewish interests or not, this is exactly the state of the world, of the Gentile world, today.

But a still deeper division is aimed for, and there are signs of even this coming to pass. Indeed, in Russia it has already come to pass, the spectacle of a Gentile lower class led by Jewish leaders against a Gentile upper class! In the First Protocol, describing the effects of a speculative industrial system upon the people, it is said that this sort of economic folly -- "* * * has already created and will continue to create a society which is disillusioned, cold and heartless. Such a society is completely estranged from politics and religion. Lust of gold will be the only guide of the people * * *

THEN, not for the sake of good, nor even for the sake of riches, but solely on account of their hatred of the privileged classes, the lower classes of the Gentiles will follow us in the struggle against our rivals for power, the Gentiles of the intellectual classes."

"The lower classes of the Gentiles will follow us * * * against * * * the Gentiles of the intellectual classes." If that struggle were to occur today, the leaders of the Gentile insurgents against Gentile society would be Jewish leaders. They are in the leader's place now -- not only in Russia, but also in the United States.

[THE DEARBORN INDEPENDENT, issue of 31 July 1920]